

# THE CHRISTIAN AMBASSADOR.

DEVOTED TO RELIGION, LITERATURE, AND INTELLIGENCE.

We are Ambassadors for Christ.

\$2.50 a year.]

Publishing Office, No. 140 Fulton-st., New-York.

[In advance]

VOL. I.

SATURDAY, NOVEMBER 27, 1847.

NO. 3.

## The Christian Ambassador.

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S. C. BULKELEY, }

S. C. BULKELEY & CO., PUBLISHERS.

Original.

### The Resurrection.

BY REV. ASHER MOORE.

It was necessary that the mortal body of Christ should be raised from the dead, in order to demonstrate to living witnesses the fact of his having risen. He declared after his resurrection, that he had "*flesh and bones.*"—Luke xxiv. 39. But as St. Paul has certified us "that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption," we think it reasonable to conclude that the literal body of Christ passed away into the elements of nature, while nothing but his godlike spirit, the express image of the invisible God, returned again to heaven. And we are taught that there is in man an emanation of the immortal God himself, which will live and bloom in unfading glory, after the earthly body shall have mouldered away and mingled with its native dust. Man, we are certified in the word of truth, was created in the likeness and image of his Maker. We cannot suppose that the Divine image is found in our physical structure—in the mere form and fashion of our bodies. But we are taught to believe that, while all living things are *creatures* of God, *man is his child.* We are then united to the Deity by the ties of spiritual kindred. And that which constitutes us his *offspring*, we believe will survive the animal body, and rise above the ruins of the frail tenement of clay. We may, with propriety, consider our bodies the mere habitation, in which dwells that noble and godlike principle, which is to be delivered from the bondage of corruption into the glorious liberty of the children of God! And hence an inspired apostle has said—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

St. Paul maintains, in his sublime discourse on the future life, that the spirit of man cannot enjoy that happy existence in glorious liberty, to which it is destined, until the body dies and turns again to dust. The simile which he employs to illustrate his doctrine, though very simple in itself, is happily selected and strikingly appropriate. "That which thou sowest, is not quickened, except it die." Now we all know, that if a grain of wheat be cast into the earth, it can never be quickened into life, until the body dies and decomposes into fine earth, for the nourishment of the new stock. It might remain in the ground for years—but the germ of future growth would never vegetate before the death of the old body that envelopes it.

True, every particle of the old grain does not die. If it did, we have no good reason to suppose that it would ever live again. Although the *body* dies, there is still a living *germ* that rises in the blade over the decay of that body. The same doctrine is in like manner illustrated

by what our Savior said, in reference to his own death: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

It is manifest, from the whole scope of the apostle's discourse, to which we have referred, that he treats of the death of the body only, and not of the entire, or temporary, extinction of man's consciousness and being. And the substance of his whole argument is briefly this: There is in man a *spirit*, which constitutes him the *child* of God—this divine principle is now in the bondage of corruption in the flesh—but when the body dies and returns to the dust of the earth, out of which it was taken, the spirit within shall return to God who gave it, and enjoy the glorious liberty of the children of God!

In answer to the questions—"How are the dead raised up? and with what body do they come?" the apostle says—"Thou sowest *not that body that shall be*, but bare grain, it may chance of wheat, or of some other grain; but *God giveth it a body* as it hath pleased him, and to every seed his own body." He also says—"It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural (or *animal*) body; it is raised a *spiritual body.*" And he still farther declares, in the same connection, that "as we have borne the image of the *earthy*, we shall bear the image of the *heavenly.*"

Now what the apostle here says, in regard to the future life revealed in the Gospel, is said, not of any particular class of men, but of the *race of men*—for he plainly testifies in speaking on this very subject—"For as in Adam all die, even so in Christ shall all be made alive." The future state will be a state of *glory*—man will there live in a *spiritual body* and a *heavenly nature*—and the children of the resurrection shall be equal unto the angels, and shall be the children of God, *being the children of the resurrection!*

We profess not to determine the *time* of the resurrection, or to explain the precise means that God will employ in raising the human race to their high and glorious destiny as his children. But we rest in the assurance that, when the great work of the Redeemer shall be finished, mortality will be swallowed up of life, and the *whole creation* will be delivered from the bondage of corruption into the glorious liberty of the children of God!

Before the introduction of the Gospel into the world, darkness and gloom covered the resting-place of the dead, and the inheritance of heaven was deeply veiled from the view of the living. Men had then their dreams and speculations, their desires and fears, concerning the untried scenes beyond death. But it remained for the Son of God to rise in victory from the dominion of death, and to disclose the glories and the blessedness of immortality to the dwellers on earth.

The doctrine of the resurrection of the dead constitutes the highest excellency of the Christian religion, and gives it an infinite superiority over every other religion ever known in the world. Here we find, amid the ills of life and the terrible doings of death, a *hope* that is sure and steadfast—a *hope* that goes after the departed, whom we love—a *hope* that looks beyond the narrow bounds, where sufferings cease, and where "death itself, shall die"—a *hope* that cheers and comforts and blesses



when all other hopes have fled, and all around is sadness and gloom! This *hope* shows us the *home* of the kindred and friends who have gone before us, and brings to the stricken spirit the welcome tidings, that we shall all meet in our Father's house above, to enjoy the light of the Divine countenance, and to share with angels and glorified spirits the incorruptible and unfading inheritance of heaven!

"Unfading hope! When life's last embers burn,  
When soul to soul and dust to dust return!  
Heaven to thy charge resigns the awful hour!  
Oh! then thy kingdom comes! Immortal Power!  
What though each spark of earth-born rapture fly,  
The quivering lip, pale cheek, and closing eye.  
Bright to the soul thy seraph's hand convey  
The morning dream of life's eternal day."

Reader, let us bless God that we are allowed to cherish this glorious hope, that comes to us with the sanction of God and the seal of Divinity! If it were all a delusion, we should wish never to meet the wise man who could expose its falsity, and show us that we are but a refined kind of brutes—the creatures of a day—and destined to speedy corruption and nothingness! Oh! let us have this hope! Better rob us of riches, health, honor, and all things else! It will comfort us in life—it will give us peace in death! It will remove from the mind every doubt and every fear while we sojourn here below, and shed the brightness and glory of eternity around the darkness and gloom of the grave!

Without the cheering doctrine of life and immortality, our existence is all a mystery, and death is a fearful leap into utter darkness! With this doctrine, and the glad hope which it inspires, death is robbed of its sting, and the grave of its victory—heaven is opened upon the view of the soul, and we are enabled here on earth to enjoy a foretaste of its unspeakable bliss!

"If in that high world which lies beyond  
Our own, surviving love endures;  
If there the cherished heart be found,  
The eye the same, except in tears—  
How welcome those untrodden spheres!  
How sweet this very hour to die!  
To soar from earth, and find all fears  
Lost in thy light, ETERNITY!"

Philadelphia, Nov. 1.

Original.

"Portrait of Elder Knapp."

BY REV. B. B. HALLOCK.

In the closing number of the Universalist Union, Vol. XII., p. 832, is an article with the above caption, and in the article is the following:—"We would recommend to our friends in Dover, to procure and circulate in that community a work entitled, 'Lying Wonders of Elder Jacob Knapp,' as an antidote to the moral poison infused into the minds of the people by that old sinner."

Thus we perceive that the "old sinner" has again returned to his vomit and to his wallowing in the mire, and is once more at his old trade of wholesale slander and abuse of Universalists. The object of this article is to add another "work" to the one recommended to our Dover friends, viz.—"A Statement of Facts in relation to the case of Rev. Jacob Knapp, by Charles Burchard, Chairman of the Committee of Investigation appointed by the Church."

This is a faithful examination and exposure of the conduct of Rev. (?) Jacob Knapp. It is a pamphlet of about forty-five pages, and as it is the production of "the Church" to which Mr. Knapp belongs, he and his friends will not bring "a railing accusation" against Universalists, for having slandered him, or mis-stated facts. We will give a few extracts from this pamphlet, that our Dover friends may have a specimen of what it is, and what the man is. On p. 17 is the following—"I here

submit a corrected view of all the ground of complaint, as presented in the documents of those to whom the Committee applied for information.

That Mr. Knapp should represent himself as worth no more than he was ten years ago, except as property had risen; while it was well known that he had greatly increased in wealth during the last ten years, and yet that he lost by the fall of his property, rather than gained by the rise of it.

That he should declare that he had spent the last eleven years of his life in preaching and praying, by night and by day, without advancing his worldly interests at all; while within the last seven years, he had in some way been able to accumulate over \$7,000, and to invest it in real estate, i. e., he had within that time purchased a farm for about \$7,500, which was all paid for but \$300; yet he wishes it understood that he has had no money at interest, and no property that has been productive.

That he should, in a letter written for the purpose of soliciting money for himself, represent this farm as a piece of land, and mostly an uncultivated swamp, and declare that this, with his house and lot in the village, was all that he owned of this world's goods; while he owned scores of sheep and cattle, and other personal property besides.

That he should represent himself, in the same letter, as in such circumstances, that he had difficulty in meeting the bills of his family, and had often to borrow money to bear his expenses to the places of his appointments; while this was said at the close of the period of his highest pecuniary prosperity, the period of three years, in which he had received, according to his own confession, about \$9,000. The proof of the above representations has already been given in extracts from Mr. Knapp's own letters.

These are a sample of the charges brought against the "Elder," and they are sustained by well authenticated documents. Others of equally gross and immoral nature may be found on pp. 23, 28, 30. On page 33, the Chairman says—"What must be the consequence, should Mr. Knapp's principles and practices prevail? What must be the character of those to whom the Baptist denomination would confide the task of training young men for the ministry? I have seen the Church adopt a course of action, which I regard as granting him a public licence to deceive, and which I believe he is using as such," &c. But let our friends at Dover obtain some of these pamphlets. I think they can be had in Nassau street, near Beekman, (I do not recollect the No.) and they can then judge what reliance may be placed on the statements which Rev. Jacob Knapp may make in regard to Universalists or Universalism. He may have repented, and "got religion," since the commission of the acts brought against him, and disclosed in this pamphlet; but there is little hope, it seems to me, that one who has been so long habituated to works of darkness, will walk in the light and love and obey the truth.

Stamford, Nov. 8th, 1847.

Original.

## CONGRATULATORY.

BR. BULKELEY:—I am reminded, by more than one circumstance, of the fact that you, in connexion with others, have assumed the editorial charge of an important denominational paper, and discharged for some time its arduous and responsible duties, without receiving from me the common congratulations or word of encouragement due to an old friend in this new station in life. You will trust me, however, I presume, that I have not passed all this time in neglect of the claims of friendship, because I have felt no interest in your welfare, and no desire for your prosperity and success in the great work you have undertaken. Other considerations and other circumstances—I need not name them—have pressed around me, and



called away my attention from the claims and offices due to friendship and to you. I offer not these things for apology or justification, but as simple fact; and they will furnish a reason, however improper, for my neglect in sending salutations to you, and your worthy compeers, on your assuming the responsible charge of a great metropolitan paper. But late, though it is in your course, I now speak; and more especially, as you are about commencing, or have already commenced a new volume. My word, however, will be of little avail. My voice has, for some time, been nearly silent in the public press. Though once connected with the paper that has passed into your hands; yet now a new host of readers has doubtless risen up, and few will recognize or feel any interest in the initials that have heretofore made so frequent appearance before them. So passes the world away! But to all who do remember those initials, I would take this occasion to commend the paper most heartily, under its new *regime*. Try it, patronize it; "worthy and well qualified" are those to whose government it is committed.

But another change has been made which I cannot pass without notice. I perceive that you have dropped the name of "Union" and introduced another title for that form of the paper. This innovation has taken away the last shred of that tissue of things and events which endeared the paper to me by the recollections of the past. The *Anchor*, the *Inquirer*, the *Union*, have now all disappeared; and myself, and my excellent friend I. D. WILLIAMSON, who once walked together in their publication, are now wide asunder, and a new order of things has arisen. Other individuals have come up to fill our places, and far better, we hope and trust, the work will be done.

Thus Br. B. I have briefly sketched the past, and now I come to you. God and truth be on your side! Amidst the visions and super-revelations—"developments"—of this prancing and speculating age, there is need of this invocation. What a blessing it is that each generation produces men who are wiser than their fathers—and men too who in their "progress" are going back into the very foot-path which the dead have trodden generations ago! I am glad, however, that men of stability and character, who are not tickled with ideal phantoms, nor captivated with every new whim that arises, nor disposed to "run greedily after the error of Balaam," stand at the head of the Christian Messenger. You have already found, I presume, that the duties are arduous. You will have trials and perplexities enough—toils and troubles, cares and complaints, whines and whinings, smiles and sorrows, besides vain words and vexations; and these will follow each other perhaps to your full satisfaction. But they will do you good; they will teach you patience; they will make even immortality brighter, working "a more exceeding and eternal weight of glory." God has found them necessary in *your* case, and so made you an editor! Your co-workers have had some experience, and are, therefore, partially perfected in holiness. You will come up with them in due time, and be as "perfect through sufferings" as they. Do not be discouraged. There is a great overgrown body of error in the world to combat. Gird on the armor, and, like a brave man, pursue the work with unfaltering step. You will do it, I am sure. You have my good wishes my sympathies and my prayers for your success, and as much assistance as I can possibly render in consistency with other duties to myself and my family. This is all that I can promise.

Much good can be done in the work, and especially if you are faithful to its performance. The end to be attained is of incalculable importance to the interests and welfare of the world. Great elements of truth are to be inculcated, which, in their progress, are destined to change and modify essentially the whole frame work of society. But this is a work that cannot be done in a moment. The transitions require time, toil, and perse-

verance. Light has already broken upon our minds. But the great mass of men are strangely unbelieving; and unbelief is persevering in its obstinacy! It requires equal perseverance in resisting that obstinacy! The minds of men must be adapted by slow degrees to their changed condition. You will wonder, as you have already wondered, at the singular features of humanity; and, past being astonished at any thing, you will still find it necessary to persevere in well doing. May your reward be equal to the toil.

It will be found that there are errors within that must be met and refuted in the great work of advancing truth. The true celestial philosophy concerning God, heaven and man, his dignity, his brotherhood, and common destiny, will not be received without a struggle. I have been amazed at the fantastic freaks, and *maiserie psychologique*, of some individuals connected with the denomination. It shows a tendency, under the name of progress, to move back into the very embrace of pagan philosophy—nay mythology! The *myths* of antiquity seem coming up again, though much diluted, as the *facts* of modern times. Mesmerism, with all its "revelations," presents—though the same in kind—not half as many wonderful developments of the "rudimental" and "superior state" as are found connected with ancient Egyptian Guosticism. Nor can the therapeutic properties of clairvoyance compete, in curative excellence, with the ancient oracles of Apollo. These are errors that should be met and refuted. It is not surprising that men of broken fortunes, and reputation run down, should embrace such palpable errors; but that men of candor and intelligence should be deluded by them, is one of the seven wonders of this frantic age. The rashness and impetuosity of what is called "progress" imperiously demand the exercise of a rigid conservatism. One half of the world certainly ought to be cold, dull, phlegmatic, in order to keep a small part of the other half, wild, hot-headed, crazy, mad, from rushing headlong into irrevocable destruction. You are appointed, and divinely consecrated to exert a conservative influence upon the moral world. Be faithful to this great mission!

I cannot pursue the subject further. I have written a long letter already. If you think it serviceable, give it to your readers. I may take up some of these points again, and handle them according to my own "revelations," and the "developments" of my own mind. Perhaps I may exhibit as high inspirations, and wriggle as far up into the "superior state" as some of those who deem the Bible utterly insufficient, and whose expansive intellects, mightily progressive, are clamoring for bolder and nobler, and more far-reaching revelations than those of Moses, than the prophets, or even of him "who sitteth on the right hand of God" on high. I feel some mighty workings far in my inward parts—not painful, nor yet pleasant, but solemn, momentous, and deeply interesting—the embryo bubbleings of out-bursting light! It will shine in due time upon this dark world; be prepared to witness it in all meekness and humility! Amen.

R. O. W.

Original.

Hudson Sabbath School.

BY REV. G. COLLINS.

As the Sabbath School, connected with the Universalist Society in this city, is the oldest in the State, I have thought an imperfect sketch of its history, and present condition, might be both interesting and profitable. Therefore, I have penned the following for publication.

Our Sabbath School was first organized in 1830, when Mr. Whitcomb was pastor of the Society. This, as we have before said, was the first attempt of the kind in the State. It continued to flourish for several years, and the efforts of Mr. Whitcomb, seconded as they were by several members of the Society now living, were very



successful. But the advocates of the infant cause were obliged to contend with many difficulties which have since been removed. The brethren were suspicious of the movement, and the teachers were not accustomed to the discharge of their duties. And more than all, there was at that time such a great deficiency of books, that Br. T. J. Sawyer says, in New York, where a school was organized in 1831, they had "no books but the Testament and perhaps one or two trifling works." This evil must have been great. For at the present time, when all sects are much more liberal, we find but few books fitting for our Schools and adapted to the wants of our children, except those published within a few years and by our own denomination. The children then met in the gallery of the church, which, when compared with our vestry, was inconvenient to a proverb. But nothing could slacken the efforts, and cool the zeal of Mr. Whitcomb and his co-workers. Indeed both pastor and people showed themselves *in advance of the age*, and deserve great praise, in being able to appreciate the value of a Sabbath School, when a large majority of the denomination were either indifferent or opposed to the enterprise.

After the removal of Mr. Whitcomb from the city, the School began to languish. His successor took no special interest in its welfare, and consequently, for several years, it suffered either a living death or spasmodic life. It remained in these conditions until 1840. That year Rev. C. F. Le Fevre became pastor of the Society. Aside from his noble qualities as a man and talents as a preacher, he was emphatically the children's friend. Social, amiable and condescending, he was just the man for the School. Soon after his connexion with it, it was reorganised; parents became interested, friends volunteered their services as teachers, the children began to delight in the exercises of the School, books were purchased, and in every department returning life was manifested. The friends soon ascertained that the gallery of the church was inconvenient, and they erected the vestry, for the better accommodation of the School, in 1841. If we have been correctly informed, it has met every Sabbath for the last seven years, except when prevented by the inclemency of the weather.

**PRESENT CONDITION.**—As near as we can ascertain, the School now contains 150 pupils, and 26 teachers, and has belonging to it a library of 300 volumes. Last year the Register says, it consisted of 80 scholars, and was without a library. If the reported number of scholars is correct, we have gained within a year 70 scholars, which shows a greater gain than any School in the State, with the exception of the School connected with the Bleeker Street Church, N. Y. City. And I will add, not for the purpose of boasting, but for our encouragement and to provoke others to good works, that though sixteen of our best Schools were reported at our last State Convention, but three, two in New York and one in Brooklyn, were larger than the one in Hudson. The average attendance during the quarter ending October 1st, was 135. Some few days we have had 150, which together with 25 teachers, superintendents and other officers, filled our session room full. Such, in brief, is the present condition of our School. May the Lord bless us in our endeavors to train up children in the way they should go.

Hudson, N. Y., Nov. 12, 1847.

From the Magazine and Advocate.

Hearers and Doers.

Reader, there is a vast difference in the meaning of the two terms above used. It is a good thing to *hear*, but a much better thing to *do*—a good thing to *learn* our duty, but much more important to *perform* it. Every one can hear that is not deaf; but not every one who hears is not disposed to perform the duties he hears pointed out.

St. James says—"Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But who so looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1:22-25.

In this passage several things worthy of note are to be made appear. 1st. Those who are not doers, but mere hearers of the word, *deceive themselves* instead of others. They "lay the flattering unction to their souls," that they are Christians merely because they attend meetings, hear preaching, and listen from Sabbath to Sabbath to the word proclaimed, notwithstanding they may sleep under it, or pay no attention to the truths uttered and the duties enjoined.

"Mistaken souls that dream of heaven,  
And make their empty boast  
Of inward joys and sins forgiven,  
While they are slaves to lust."

It matters not how sanctimonious their countenances, or their external deportment, how decorously they may listen to the word, if they do not practically obey it, and do the work as well as hear the word, they deceive themselves, are self-deluded, and cannot look for the blessing promised to the doer of the work.

2d. They who neglect to obey the word when they hear it, soon forget what they hear—forget the injunction, the nature and character of the duty, and the pleasure which it is sure to bring to every one who obeys. Like the man who beholds his natural face in a glass, and goeth his way and forgets what manner of man he was, so those forgetful hearers soon lose sight of all the beauties, the sublimities and glories of the truth, which they once heard and admired, but which they neglected to obey. Instead of putting their talent to use, they hide it in the earth, and it is soon taken from them, and the maxim verified in them, that from him that hath not (improved his talent) shall be taken away even that which he hath (or seemeth to have.) It is a just judgment on them for their mis-improvement of the privileges with which they were favored. We have known many instances of the kind—many cases of Universalists, who at first heard and received the word with all readiness of mind; but because they obeyed it not, because it had no root within them, it soon withered away—they were cursed like the barren fig tree—they lost their first love for the truth—its beauty had all departed—their relish for it was all gone—they were led finally to doubt its truth—to distrust its exceeding great and precious promises, and perhaps sink in despair at last—and all as a just punishment for neglecting to obey it, or *do the work as well as hear the word*. They are like the stony ground on which the seed of the sower fell, where it forthwith sprang up, because there was no deepness of earth; and when the sun was up it was scorched and withered away for want of root. They hear the word and even with joy receive it; yet have they not root in themselves, but endure for a while; for when tribulation or persecutions arise because of the word, by and by they are offended. They abandon the word when most they need it, and are given over to darkness, doubt and unbelief. Because they receive not the love of the truth when they hear it preached, they have "strong delusions" sent them, "that they should believe a lie, that they might be damned who believed not the truth, but had pleasure in unrighteousness." This judgment befal them as a just judgment for disobedience to the truth—the truth is taken from them. Jesus said to his disciples "If any man will DO his will, he shall KNOW of the doctrine, whether it be of God, or whether I speak of myself." Obedience to the word will not only *test* it but *preserve and perpetuate* it in the soul.



3d. Those who look into the perfect law of liberty and continue therein, being not forgetful hearers but doers of the work, shall be blessed in their deeds. No man ever heartily obeyed the truth—cheerfully conformed to duty, as inculcated in the law of God, without reaping the reward or sharing the blessing promised. This law of God is called a *perfect law*. And no laws but God's are perfect, for the reason that all other law-makers are imperfect. God being perfect, his law is perfect, being a transcript of his own mind. Not only is God's law *perfect*, but it is also a *law of liberty*. "Of liberty!" says the reader, "how can that be? I had always supposed that law was a *restraint* upon liberty, an abridgement of it, and therefore *opposed* to it." Not so, reader, with God's law; whatever may be true of man's laws, God's law is perfect, and at the same time a law of *perfect liberty*. It allows the most entire liberty to its subjects, and with that liberty bestows the most distinguished blessings. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, shall be blessed in his deed." "But how is this," says the reader, "I want an explanation." Well, you shall have it in the very language of the Bible.

David says, "*The law of the Lord is perfect, converting the soul.*" The testimony of the Lord is sure, making wise the simple: The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure—enlightening the eyes; the fear of the Lord is clear, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey comb. Moreover, by them is thy servant warned; and in keeping of them there is great reward." Here we learn in that the perfection of the law consists. *It converts the soul.* Whoso looks into it, and continues in it is converted by it and to it, enters into its spirit and reaps its sure and great reward. In keeping the commandments there is great reward. The law of God is not only a law of liberty, but a law of love. It requires love supreme to God and universal to man—to love God with all the heart; soul, mind and strength, and our neighbor as ourselves. "On these two commandments hang all the law and the prophets." Christ says he "come not to destroy but to fulfil the law;" and that "not one jot or title of it shall fail till all be fulfilled." When this prediction shall be verified, and all shall be brought to love God supremely and their neighbors as themselves—when "all shall know the Lord from the least to the greatest," and the knowledge of the Most High "shall cover the earth as the waters do the sea," then shall the verity of the Psalmist's definition appear manifest to all—that *the law of the Lord is perfect, converting the soul*. Then shall the great object of Messiah's mission be accomplished—not one jot or title of the law shall have failed, but all shall be fulfilled, and the true liberty of the Gospel, "the freedom of the sons of God," shall be conferred upon all. "Ye shall know the truth," says Jesus "and the truth shall make you free." And again he says, "If the Son therefore shall make you free, ye shall be free indeed." John says, "There is no fear in love; But perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."

Thus is the law not only perfect, *converting the soul*, but a law of perfect liberty, giving the soul true and perfect freedom, emancipating it from the bondage of doubt and fear, of sin and unbelief, of darkness and misery and translating it into the "glorious liberty of the sons of God." He who looks into this perfect law of liberty and continues in it, and obeys and imbibes its spirit, has full liberty to do just as he pleases. For while governed by its spirit, *he never can please to do wrong*. "Well," says the opposer of Universalism, "that is just what I always supposed Universalists taught their hearers—that they might live as they list—do just as they please—they give them all the liberty to sin that they

want—perfect freedom to do just as they are a mind to." Very true, brother Orthodox; and you may have the same liberty—you may do just as *you* please, if you will only look into this "perfect law of liberty and continue therein, being not a forgetful hearer, but a doer of the work"—the work of love: you shall be blessed in your deed, and no restraint laid upon you. For *first*, if you love God with all your heart, soul, mind and strength, we have no fears whatever, that you will ever worship an idol, or profane God's name, or knowingly violate one of his commands. You *cannot* do it. And second, if you love your neighbor as yourself, you can never steal from him, covet what belongs to him, bear false witness against him, murder him, or intentionally injure him in any way shape or manner. Love then, you see, does not violate the law, but fulfils it. And if you love God supremely and your neighbor as yourself, you cannot sin, for his seed remaineth in you." You are a son of God, characteristically, and therefore enjoy the freedom of a son of God. Suppose we say God has liberty to sin, if he chooses. We all know he cannot sin, for the very reason he cannot choose to sin. So he who has God's law written in the heart and printed in the mind, cannot choose to sin, but enjoys perpetual freedom, and is blessed in all his deeds.

#### Universalism in the Valley of the Hudson.

We copy the following account of the state of our cause, in the places named, from the Trumpet of last week.

Br. Whittemore,—Knowing that you are always interested in items of intelligence respecting the condition of our holy cause, we send you the following account of Universalism in the Valley of the Hudson.

In Duanesburg, a few miles above Troy, we have a good, strong and flourishing country Society. It is at present destitute of a pastor. But the brethren consider themselves able to support preaching all the time, and they are now striving to obtain the services of some brother. We have been informed that similar remarks may be applied to Lansingburg.

At Saratoga Springs the Universalists have an organized Society, a good sized, but somewhat inconvenient Church, and preaching about one-half of the time. Br. J. A. Aspinwall is located there, and through his instrumentality, assisted by a small band of faithful brethren, the cause of truth is flourishing in that place. During the visiting season the congregation is quite large, but the majority of people do not go to Saratoga in quest of the waters of life.

In Schenectady, the brethren have a Church, and we believe an organized Society. They are favored and blessed with the labors of our good and courteous brother Aspinwall, part of the time. Br. Aspinwall is a Missionary to all the region round about. May the Lord bless him in his labors of love.

By the way, Br. A. A. Davis is doing a good work at Glen's Falls, but whether he resides in the Valley of the Hudson River or not, we cannot say.

In Troy, we have a large and flourishing society, a fine Church, and a good Sabbath School. The writer preached there last Sunday and was much pleased, not only with his entertainment, but with the general appearance of things. The brethren informed us that their pastor, Br. W. H. Waggoner, was an able, judicious and devoted man. By his aid, and principally through his influence, they will soon pay a debt of \$3000, which was contracted when the Church was built. Br. Waggoner has a good Society, and the Society in Troy a good pastor. May they long walk to the house of God in company.

In Albany, we have another good Society; and at present God is blessing our young friend, Br. Ambler, in his labors of love. If we have been correctly informed, he



is one of our ablest and most promising young men. He is not very generally known to the denomination. But few, if any, of his age are abler ambassadors of Christ, or more faithful servants of the people. Indeed, a man to fill the place once occupied by such men as Brs. I. D. Williamson, and S. R. Smith, must be no medium man. In Albany we have many whole-souled Universalists, worthy of the name, and ornaments to society.

Hudson. This city is our home. The brethren here do not complain, and the minister will not boast. But, Br. Whitmore, if you wish to see a glorious scene, just step into our Vestry some Sunday afternoon and look at our Sabbath School. You would find it full of happy children and faithful Teachers.

In Poughkeepsie, the brethren are waiting for an angel to descend and trouble the waters. They have been unfortunate. Among other things, the death of Br. Roberts was a great loss to them. But they have much to encourage them. They have wealth, intelligence, and morality, and are not deficient in zeal. What hinders them from doing well we do not know. But this we believe, that in a short time Universalism will flourish in Poughkeepsie like a green bay tree. God hasten the time.

We are not acquainted with the condition of the cause between Poughkeepsie and New York; but we believe that bright spots are found in that region of religious darkness.

On the whole, the prospects in this part of the Empire State are very encouraging. We are gaining in numerical strength, in zeal, in knowledge, in morality, and in spiritual life. Christ has often been wounded in the house of his friends, by those who run mad after novelties, but the wounds are rapidly healing.

We feel unwilling to close our communication without adding, that the little excitement produced among us by the first appearance of *Davis' Revelations, &c.*, has nearly subsided. It has but few adherents in any of the above mentioned places. Many who were prepared to give it a favorable reception are now its opposers. They much prefer Jesus Christ and him crucified, to A. J. Davis and him mesmerized. We have read the book with some care and are much surprised that it should be regarded as an extraordinary thing. It has no well supported claim to originality, except in its dress and in its descriptions of the *Plenarian*. From what we know of the man Fishbough, we consider him capable of doing that same thing. If circumstances ever demand a reason for our opinion, we will strive to give it in meekness and in fear. Thine, &c. G. COLLINS.

Hudson, N. Y., Nov. 10, 1847.

## THE CHRISTIAN AMBASSADOR.

NEW YORK, NOVEMBER 27, 1847.

### Christian Union.

One of the plainest truths taught in the New Testament, is the unity of the Church; that all the followers of Jesus Christ should be joined by the "one spirit" unto "one Lord," even to "one God and Father of all, who is above all, and thro all, and in all" who believe and obey him. All the commandments are directed to produce, in the obedient, such a feeling of fraternity, by infusing a love that should be stronger than every other tie—stronger than the love of father, mother, wife or children, or one's own life even, attaching them to God, to truth and to duty, and enabling them to hold it fast, without wavering even tho happiness, liberty, and life itself, were jeopardized by so doing. And yet in nothing have professed believers been so sadly deficient as in the duty of "loving one another." Every shade of difference in faith, or form of wor-

ship, or mode of church government, has served as a justifiable pretext for disunion, separation, new orders, open and determined warfare, and unrelenting hatred, till the church has been rent into fragments, and factions have been formed to carry on a guerrilla strife for selfish and sectarian aggrandizement. The great end of the christian mission has thus been forgotten or disregarded, and sin and the world have escaped unrebuked. The cause of Christ has suffered most at the hands of its professed friends.

The ministers of religion have taken the lead in this work of disunion, and done evil service by alienating believers, and sowing discord among brethren. But they have never lacked followers to sustain them in carrying on the work of strife, for laymen have been as ready as they to forsake the law of love and to flatter pride by building up party. Even now a difference in the abstractions of theology—in matters of faith, is considered a cause sufficient to justify any breach of Christian fellowship or common courtesy, for probably no class of society behave so coldly towards each other as clergymen of different sects. How can it be expected the believers will "unite in bonds of amity divine," so long as the preacher, who is required to be "an example to the believers in all things," shows no disposition to be friendly, courteous, or forbearing towards them "who are without" the pale of his peculiar faith.

The great power which was brought to bear upon the public mind, in former years, by revivalists, was created by an apparent unity among the preachers of opposing sects. A meeting of the churches was called, several clergymen attended, Baptist, Methodist, Presbyterians, and others, who behaved towards each other, probably for the first time in their lives, like Christians, like brethren whose hearts felt the love of God shed abroad in them; and forthwith the people caught the spirit and said there must be something in religion after all; for so the old party walls are broken down, and Elder Close, and Dr. Learned, and Parson Puritan, and Rev. Mr. Zealous, have all gone to meeting together. They shake hands, and look good natured. They pray, and preach, and sing, as if they had forgotten all former enmity, and were really united as brethren. God must have begun a work of *special grace*. His hand must be in all this, for it was never so in the church before. An sure enough a fire is kindled, which spreads rapidly. Many hearts are conquered, many sinners converted, and many saints comforted to see the work of the Lord revived in the midst of the years. Mighty obstacles are easily overcome, and the stoutest hearts yield to the power of love. All goes on gloriously till a spirit of jealousy is awakened, and the party line begin to be drawn. A coldness and deadness follow; then withdrawing, and next a general scramble for the converts, to help swell numbers, increase wealth, or gain popularity. Love and Union are banished from the churches, and from the hearts of professors. Harsh words are uttered; serious accusation made, and religion becomes a byword and a reproach. How often have such scenes been enacted during the last quarter of a century, to the great detriment of pure Christianity, and the scandal of true religion.

Christian Union has generally been attempted, when made a subject of serious consideration, on wrong principles. The head and not the heart has been consulted most. An union of *faith* has been thought to precede a union of feeling and action. Hence the main study of the clergy, has been to convince the people that the *creed is true*, and *must* be believed; while the church has been strict to mark all doctrinal delinquency, and punish, with expulsion, every honest believer in a more liberal, rational and consistent doctrine. The consequence has been that each church has come to consider itself right, as if infallible in judgment, and to treat all others as wrong and unworthy of fellowship or christian respect. It is no cause of wonder



that there is no more union, peace, and prosperity among Christians.

At length the evils have become so flagrant and the cause so obvious, that some of the leading Protestant sects have set about the correction, as far as possible. But in the very onset they have fallen into the previous error. The meetings in Liverpool, London, and New York, thought it indispensable to have a doctrinal basis, embracing doctrines they knew to be obnoxious to large bodies of Christians. They admit exclusiveness and partiality in the government of God, and so keep up a show of consistency. They seek no union except upon their own terms. We shall be happy to know they have done so well as to allay animosities and pitiable bickerings even among themselves; for when that is done, we may hope for a more expansive charity, and larger liberality.

The first manifestation of anything like a "Christian Alliance" by the so-called Evangelical party, was made at a meeting held on Wednesday of last week in Dr. Mason's Church, in Bleecker street. The morning meeting was limited to clergymen, who by prayer and exhortation sought to bring themselves into a fit frame of mind—a vastly important preparation in the work of Union. In the evening a public meeting was held in the same place. After prayer by Rev. Dr. Peck, (Methodist,) Rev. Dr. Cox, (Presbyterian,) "explained in his own luminous style" the third chapter of Ephesians. "This chapter," he said, "represented the entire family of the redeemed in heaven as well as on earth, as named by one name, being rooted,—as trees of righteousness, and grounded—as a fabric of God—IN LOVE. Christians had common interests, common wants, and, substantially, a common creed." Dr. Lansing, (Congregationalist,) said, among other things, "Whatever might be our opinions about the Christian Alliance, we know that Christians ought to love one another, be united in one spirit. The world needed the influence of a UNITED CHURCH. The ministry needed more of the simplicity of the Gospel. [Amen.] His own heart had lately been much in that declaration of the Savior, 'By this shall all men know that ye are my disciples, if ye have love one to another.' If we say we love one another, let us find some means of its demonstration, so as to force from the lips of such as are not for religion, the exclamation, 'Behold how these Christians love one another.'" Amen; and may God help them to keep in such a frame of mind, for it has long enough been said, and with too much truth, "Behold how these Evangelical Christians hate, bite, and devour each other."

Dr. Spring said "he did not stand there as a member of the Christian Alliance. This was the first meeting of that body he had any disposition to attend. To unite in prayer for the progress of Christianity in the world, and especially in our own land, was an object which commended itself to every Christian heart. It was a delightful object." The meeting was thinly attended. We refer to its doings to show that clergymen begin to perceive the true means by which the Gospel is to do its work. And we trust the present movement will be overruled for good, by wearing off the rough edges of sectarianism, mollifying the harsh feelings of professors, and inclining the clergy to be more united, kind, liberal, and Christ-like, in their intercourse with each other and with the world. We may then confidently expect to see the laity "go and do likewise."

#### Progress of Universalism.

We are confident that we speak the sentiment of all who have duly considered the matter, when we say that our cause in this portion of the Master's vineyard was never in a more prosperous condition than at the present moment. In making

this statement, we do not allude to any sudden and great increase of numbers to our ranks, for none such has taken place, nor is it expected, however much it may be desired. A religion which consists mainly of excitement, and depends for its propagation upon bold and strong appeals to the passions of men, advances rapidly at times, and then as rapidly recedes. But such is not the case with Universalism. Its advances are gradual but permanent. It addresses itself more to the understanding and consciences of men, than to their passions. It more resembles that still small voice that is heard in moments of retirement and meditation, than the tempest, the lightning, and the earthquake, which may fill the mind with dread, but never can convert the soul. Hence it is that those seasons of quiet, so favorable to calm and sober reflection, and deep meditation upon God and divine things, which are so much deprecated by others as indicating a low state of religious feeling and interest, are most favorable to the advancement of Universalism. The more intelligent and reflecting portion of community are fast coming to understand this, and every day furnishes the most pleasing indications that this hitherto despised sentiment is surely, though gradually, winning its way to public confidence and respect. Already those gross and vulgar attacks upon our doctrine and denomination, which were once so exceedingly grateful to the tastes of a certain class of religionists, have become quite unpopular. None but the most ignorant and bigoted will now give countenance to the authors and promulgators of those stale slanders. All that now seems to be needed to insure a speedy and permanent triumph for their cause is, for Universalists themselves to continue steadfast in the faith, and to remain true to their principles. So long as they are true to themselves, they have nothing to fear from without, for if they are "found walking in all the commandments and ordinances of the Lord blameless," all the powers of darkness combined cannot prevail against them. We rejoice in believing that there is a gradual approximation to this desirable state of things. It is true that disturbances occasionally arise among us, and some unstable souls, that were merely nominal professors, "go out from us because they were not of us," but these things need not alarm us, neither do they furnish a just occasion for reproach, since they result merely from the efforts which the body politic is making to free itself from internal impurities. It is merely the scum floating upon the surface, which when it passes off leaves health and purity behind. We repeat it, that notwithstanding the assaults of open enemies and the treachery of professed friends, our cause is still advancing, and never more successfully than at the present moment. Then let all the friends of humanity rejoice, for there is not a good nor a benevolent enterprise in existence, that did not spring from the principles we inculcate. Thousands there are who despise the name, yet in their hearts, and often in their actions, do involuntary homage to the sentiment of Universalism. Believing as we do, that light and truth will speedily dispel the mists of prejudice and error, we look forward with confidence and hope, while we rest in that faith which fills the soul "with joy unspeakable and full of glory."

S. C. B.

#### Conversions in the Ministry.

The last number of the Star in the West contains an account of the conversion of two ministers, of the partial faith, to Universalism. The first is a Mr. Lancaster, a Campbellite. He is spoken of as a man of unblemished character, and a very popular and successful preacher. Arrangements are in contemplation to give him employment as a public advocate of our faith at Hazel Green, Wisconsin Territory.

The other is Rev. John D. Acton, of New Harmony, Ind. In giving a short account of his conversion to Universalism,



he closes by saying, "I have read and studied, I trust with an unprejudiced heart, the character of God; and I humbly and boldly declare that I am a Universalist—soul, body and spirit. Reason teaches its truth—the Scriptures declare it—all in heaven and earth desire it, and God wills it. Amen."

### The Rose of Sharon for 1848.

A few weeks since we gave a brief notice of this beautiful annual, and commended it to the attention of our friends. A careful perusal of the work has made us feel that it is worthy a more extended and particular notice. We think it the best of all the volumes that have been issued. Its mechanical execution is splendid; it is a rose of great beauty, and pleasing to the eye. It has six plates, which considering their quality, and the price of the work, is a large number. The first is the Vignette title, engraved by O. Pelton; the second is, Good Night, painted by F. F. Dicksee, and engraved by Sartin; the third is the Land Storm, painted by G. Pausin, and engraved by Sartin; the fourth is Malice and Goodness, painted by A. Ferrand, and engraved by Sartin; the fifth is Christ and Bartimeus, painted by Bouvier, and engraved by Sartin; and the sixth is the Prisoner's Friend, engraved by Sartin.

These engravings are all admirably executed. We are particularly pleased with Malice and Goodness, Christ and Bartimeus, and the Prisoner's Friend. They are admirable designs, and speak in eloquent language to the heart of sympathy and love.

The literary merits, of this volume of the Rose, are such as do high honor to the work. They are characterized by strong thought, rich fancy and good taste. The articles are not mere love stories, full of sickly feeling, such as too often occupy the pages of annuals.

The article on Swedenborg, by D. H. Barlow, presents a good view of that singular man. That Swedenborg was a scholar, and a man of extensive acquirement, is admitted by all who know any thing of his history and life. We must confess, however, that we have not much faith, either in his peculiar doctrines, or his clairvoyance. His notions about heaven and hell, are not only unscriptural, but wildly fanciful. That he ever visited the other world, or held communion with the spirits of the departed, we think as improbable as any of the stories told about the wonderful visions of camp meeting enthusiasts. Swedenborg may have been honest—no doubt he was—but honest men are often lamentably mistaken. If all clairvoyants would bring the same report from the other world, we might have some reason to suppose that their claims are just; but no two can be found to agree. We have seen many who professed to be perfect clairvoyants, but we have yet to see the first one who can read through the thinnest fabric, and of course we are not prepared to believe that they can look through the veil that separates this world from the next.

The story given of Swedenborg, that he told while in Gottenburg, about a fire which was raging in Stockholm, and making terrible devastations in the street in which his own house was situated, even if true, does nothing to prove that he was a clairvoyant; for it would be strange if a person who should be constantly stating his surmises, did not sometimes happen to be right. We have known many persons who were famous for their dreams, and who were prompt in interpreting them to be indicative of some good or evil fortune. Occasionally, things came to pass as predicted; and it would have been strange, indeed, if they had not; for one who is perpetually guessing, ought occasionally, to guess right, especially when he guesses about things of common occurrence. Clairvoyants, when they speak in general terms, sometimes speak correctly, and it would be a marvel if it were otherwise.

From the foregoing, it will be seen, that we do not concur with Mr. Barlow, in the views advanced respecting Swedenborg's clairvoyant powers. That Swedenborg was honest, we have no doubt; but that he ever visited the other world, or conversed with the spirits of the departed, we consider a foolish chimera, unworthy of the least credence. He, no doubt, had some disease in his brain which led him into the belief of such absurdities. Were not his visions contradicted by Jesus and his Apostles, he would be more worthy of confidence. It is no uncommon thing for men to be insane on one subject, and perfectly sane upon all others. Phrenology satisfactorily explains such a phenomenon.

The other articles in the Rose are excellent. We have no room, however, to speak of them all at length. But we cannot pass the one from the pen of H. Greeley without a few remarks. It is upon his favorite subject—*Social Reform*. His views, as here presented, are reasonable, and we can see nothing in the plan he has sketched for an Association, that is impracticable. On the other hand, his plan appears to be good. We have known something of different Associations; but they were composed of poor materials—of ultra, visionary men, who had no practical talent. Besides, the Associations which we have known, with one exception, (and that, we believe is doing well,) had not reliance enough upon religion. They were composed, to a great degree, of men who had rather hunt a fish, and roam the fields on Sunday, than engage in worship. That a body composed of men holding such loose notions should prosper, was not to be expected. The failures which we have known are however, no argument against Association. If based upon religion, and due respect is paid to the institutions of religion, and nothing is allowed to weaken the families, they can unquestionably be made of incalculable benefit to the world. Mr. G. pleads for them with an earnestness and zeal and power, worthy the object he wishes to accomplish. His article is finely written, and characterized by strong thought.

The "Child of the Age," from the pen of Br. Le Fevre, full of interest, and like all his productions, is written in a style of classic elegance. But few men write so well as Br. Le Fevre. He is, however, a sad heretic. He has evidently no faith in Mesmerism, and we suspect that he is sceptical in regard to Phrenology, Grahamism, Transcendentalism. The hero of his story he calls, and no doubt from the dictates of scepticism, "*Spiritualina*." She is a Transcendentalist, a Grahamite, Phrenologist, and a devoted believer in Mesmerism. All acquainted with the author, will say, that he frequently shows his hand in the story. His sarcasms, however, are so delicate, and done in such a gentlemanly manner, that all must relish them. All who love pure wit will enjoy the story.

"The Prisoner's Friend," by Miss Julia A. Fletcher, is a fine article. We are, also, highly pleased with "Great Principles and Small Duties," by T. S. King, and "Immortality," by the late J. M. Edgarton.

The Contributors to this volume, besides those mentioned, are Mrs. L. J. B. Case, Rev. J. G. Adams, Mrs. M. T. Munroe, Rev. A. D. Mayo, Mrs. E. A. Bacon, Rev. H. Bacon; J. S. Lee, Miss H. J. Woodman, and Rev. E. H. Cha. Br. C. though, always last, or nearly last, in the Rose, is never least. We presume it is necessity, not choice, that causes Editor, Mrs. Mayo, to give him the place he occupies. Tompkins is deserving of great credit for the manner in which the Rose is executed, and Mrs. Mayo for the taste and ability with which it is edited.

O. A.

### Removal.

Br. M. L. Edwards has removed from his former local in the State of Ohio, to Mount Pleasant, Henry Co. Iowa.



## Calvinism in Geneva.

The foreign correspondent of the N. Y. Observer gives a detailed account of the "Annual meeting of the Evangelical Society of Geneva." On casting our eyes at the caption, we were impressed to inquire, how fares it with Calvinism in the city of Calvin, the persecutor and procurer of Servetus' martyrdom? Are the stern, iron features of his doctrine still retained there? Does the world stand still with them, or has some religious Gallileo cleared away the darkness, and explained how the world rolls on in its brilliant career towards a glorious consummation?

It appears that all has not been sunshine on the Calvinism of Geneva. The correspondent says:—"Surely, if Calvin should return to the earth, he would have to take his place among a small flock of Christians. He would not recognize as his successors the many national pastors who profess Socinianism or Arianism; he would disavow them, because they have themselves disavowed the essential principles of the Gospel. But when he should hear men speak like Merle d'Aubigne, Mr. Gaussen, Mr. Scherer, and other members of the Evangelical Society, Calvin would say with delight:—'There are my brethren; they have the same spirit as myself; they believe what I believed, and continue faithfully the pious work which I began.' He should have added, "and learned no *new truth* which I did not find out and teach them, but have remained perfectly stationary, without 'growing in grace or in the knowledge of the truth,' without 'forgetting the things which are behind, or pressing forward to those which are before,' but counting that they had already apprehended and were already perfect, they are content to sit down and fold their arms and slumber on, indifferent to the progress of reform so well begun by myself."

It is singular with what tenacity some people will hold on to their errors, because sanctioned by honorable names, never thinking that to consent to be led by another destroys merit and proper self-respect as inculcated in the Gospel. But there are those who prefer to die and be buried among fashionable tombs, than to live obscurely amidst modest worth and conscientious integrity.

Mr. Merle d'Aubigne, we had thought possessed some independence of mind, and a tolerable share of critical discernment, though we never admired his writings, nor religious opinions. But if the report given of his production at the meeting above named is correct, we must regard him as sadly deficient in logic, biblical science, and benevolence of heart. He asks—"Can there be a religion without this truth of the absolute punishment of the wicked and eternal rewards of the just?" That is, there can be no knowledge and love of God, no love and goodness to mankind, no truth and virtue, without "endless punishment." Again he asks—"Is not morality itself shaken, if I think that, finally, the wicked, like the good, will be saved?" which, being interpreted, means, if I was not afraid of hell, I would never do right—if I believe that the wicked will become good and happy, I will hate and injure them all I can, and do good to nobody. If Mr. Merle d'Aubigne has no better heart than that, if he is restrained from sin and encouraged to morality only by the sanctions of endless punishment, he must, like too many others, yet be in the gall of bitterness and under the bond of iniquity, and is in a most fit frame of mind to preach the doctrines of Calvin in the very city of their origin and practical application to Michael Servetus. It can be easily seen how a belief that God would torture the poor heretic, Servetus, in the slow flames of hell, would naturally lead Calvin to burn him to death with a slow fire of green wood; but we cannot see how a belief that God will have compassion upon all the deceived and erring souls

of earth, and "finally" give them the light of his truth and influence of his grace, so that even Servetus, pronounced heretic by Calvin, shall be saved, as well as Calvin, pronounced heretic by the Church of Rome, and together rejoice in purity and bliss, could instigate Calvin to become the procurer of his brother's untimely death for an honest difference of opinion on the Mystery of the Trinity.

We admit the fact, that faith affects morals; but we deny that faith in a good doctrine, which every good man would wish to have true, will produce immorality—a fruit wholly unlike itself. But we are not so clear that a life influenced by a faith in a doctrine which is so bad that all good people pray and preach to have it false, and none but wicked men and devils, wish to make true, can be so pure, upright, and benevolent, as the standard of the Gospel requires. Calvinists may understand these things, but we confess we do not. W. S. E.

## Fair and Festival of the Orchard-Street Society.

The above entertainment, gotten up by the ladies of the Orchard-street Society, came off at the Coliseum, in Broadway, on Friday evening of last week. We are sure that we speak the sentiment of all present, when we say that it was one of the most splendid affairs of the kind ever witnessed in this city. The large and elegant saloons of that capacious building were filled at an early hour, with as happy a throng as was ever in that popular place of resort. The ladies were out in great numbers, and presented an array of brilliancy and beauty, that is rarely to be found on any occasion. Language would fail us should we attempt anything like an adequate description of the tempting display of articles of various kinds, that were offered for sale, and the skill and taste displayed in their arrangement by the fair venders. We were happy to observe that no tricks or jugglery were resorted to, as has sometimes been the case on other similar occasions, to extort money from purchasers without rendering them an equivalent, but that the rule was rigidly adhered to of disposing of "fair articles at a fair price." Most eloquent addresses, enlivened with wit and anecdote, and interspersed with singing by some of the best amateur vocalists of the city, were delivered by Mrs. Rayner, Chapin, Balch and Thayer. Dodworth's celebrated Band discoursed most spirit-stirring music, and contributed not a little to heighten the pleasures of the occasion.—The tables presented a rich abundance of all that could tempt the eye or please the taste. After partaking of the entertainment, so bountifully provided, the company dispersed at a very seasonable hour, each apparently pleased with himself, and the others, pleased with what they saw and heard, pleased and gratified no doubt, that in the indulgence of a little innocent recreation, at small expence to themselves, they had contributed to the advancement of a praiseworthy object.

We are happy to learn that the handsome sum of \$600 was realized as the nett proceeds of the occasion. S. C. B.

## Meeting in favor of the Gallows.

A miserably small meeting was held in the North Dutch Church, last week, to hear a lecture from the Rev. Mr. Armstrong in favor of Capital Punishment. Due notice of the meeting had been given in the Church, thro the public press, and at a very large meeting held the evening previous on the other side of the question. The result was less than a hundred persons assembled to hear the lecture, and many of them opposers of the gallows. There seems to us a meaning in all this, and additional reasons of encouragement to go forward in the merciful work of enforcing the commandment, "Thou shalt not kill."

Br. M. M. Alward, will act as agent for Messenger and Ambassador, at Stanhope, N. J.



## Rockland County.

We made a short visit to Rockland County, last week, to fulfil some appointments there, and to call on some old friends. It is but a few years since much attention was paid to Liberal Christianity in this County. Some five or six years ago we preached at Blauveltville and Piermont. Since then there has been preaching in a few other places. Br. Whiston is located at Nyack, where he preaches one half of the time; the other half being devoted to the more extended labors of a Missionary.

At first little attention was paid to our preaching by the opposers. But now they are becoming alarmed. They no longer think it will die out of itself, but that something must be done to kill it; for, as one said: "the enemy is among them, and there will be no end to their efforts." There are many believers scattered about, and many more "almost persuaded" to embrace the faith once delivered to the saints. Our meetings, in a private dwelling at Blauveltville, and in the Baptist meeting house at Ramapo, were very well attended, and the people listened devoutly to the word, and to some profit, we hope. Let the few believers be united and zealous, and let the inquirers "follow on to know," and the blessing of the Lord will establish them in the most holy faith. w. s. b.

## "Look on this Picture and then on that."

The *New York Observer* contains an advertisement of a proposed work in favor of the Gallows, by a Rev. Mr. Armstrong, of Ballston, Saratoga Co., N. Y. A long string of "Recommendations" forms a portion of this advertisement. The following characteristic ebullition, needed no signature to betray its aimable author:

[From Rev. Dr. Cox, of Brooklyn.]

"I fully concur in the views of Rev. Drs. Skinner and Cheever, as stated above. I have long been persuaded that the whole of this late outcry in favor of abolishing Capital Punishment, is the fruit of pseudo philanthropy, the work mainly of the enemies of God, and quite at one with Universalism, Infidelity, and every other method of hating the light. The author has written, in the seventy-second year of his age, a racy, thorough and popular work on the side of Truth; and I pray the God of Truth to prosper his efforts for the rectification of public sentiment on this important subject, interesting, as it is, to all of us in its principles and its bearings, for the life that now is, and also for that which is to come.

SAMUEL HANSON COX."

Brooklyn, September 22, 1847.

The next "Recommendation," from the eloquent and popular Pastor of the First Baptist Church in this city, might be considered as rather equivocal, and tends to confirm the rumor that its author agrees with the Rev. Dr. Welch, of Albany, (another distinguished Baptist Divine) in believing Capital Punishment to be repugnant to Christianity. Read it.

[From Rev. Dr. Cone.]

"I have read one of the Lectures of the Rev. Mr. Armstrong, on the "Signs of the Times," and have examined the synopsis of the entire work. It is written with care and ability, and I shall be glad to see it in print, believing it to be well calculated to excite Scriptural inquiry upon a most important subject. That the commandment, "Thou shalt not kill," is universally obligatory, no man who believes the Bible can for a moment question; but whether the *New Testament* sanctions the death penalty of the Old, is a point touching which the most devoted followers of the Lord Jesus may conscientiously differ.

S. H. CONE, Pastor of the First Baptist Church."

New York, September 30, 1847.

It must have been very necessary to have the Rev. Dr. Cone among the "thirty clergymen" which our author boasts of, as having approved of his Book.

G. E. B.

## Lebanon Liberal Institute.

We have received the Annual Catalogue of this Institute, from which we learn, that it is in a highly flourishing condition. John P. Marshall, M. A., Principal, and Instructor in Mathematics and Natural Sciences. Rev. L. B. Mason, Instructor in Languages. Miss Sarah J. Kendall, Preceptress.

Lebanon is a beautiful village, and we have a good Society there, under the charge of a good preacher—Br. L. B. Mason. The following summary will show the attendance during the past year:—

|                   |              |     |
|-------------------|--------------|-----|
| Number during the | Winter Term, | 23  |
| "                 | Spring       | 57  |
| "                 | Summer       | 32  |
| "                 | Fall         | 64  |
| Aggregate,        |              | 166 |
| Gentlemen,        |              | 99  |
| Ladies,           |              | 67  |

"This Institution," says the pamphlet before us, "has been recently respectably endowed, and only needs for its permanent prosperity the continued patronage of the denomination upon which it must chiefly depend for support.

It is furnished with an excellent Philosophical and Chemical Apparatus, Mineralogical and Geological Cabinets, and also a good and increasing Library.

The buildings are beautifully located, with a play-ground and Gymnasium, for the students, adjoining.

In the advantages it offers to the student, it may vie with any of its kind in New England.

The guardians of the Institute flatter themselves that under the charge of the present experienced Instructors, it will continue to merit the confidence of the liberal portion of community, as an institution where parents may send their children to acquire a thorough education, uncontrolled by sectarianism, and at the same time subjected to good moral influences."

O. A. S.

## Services in the Several Churches of New York and Vicinity.

SECOND SOCIETY.—Church in Orchard street, between Broome and Delancey streets. Services A. M. at 10 1-2 o'clock, P. M. at 3 o'clock, evening at 7 o'clock. Conference meeting Friday evening, at 7 o'clock. Pastor, Rev. O. A. SKINNEI. Residence 73 Orchard street.

THIRD SOCIETY.—Church in Bleeker street, corner of Downing. Services at 10 1-2 A. M. and 7 P. M. Conferences every Tuesday evening in the Lecture Room, at 7 o'clock. Pastor, Rev. WM. S. BALCH. Residence 728 Greenwich st.

FOURTH SOCIETY.—Services in the Apollo Saloon, Broadway, at 10 1-2 A. M. and 7 P. M. No stated Pastor.

FIFTH SOCIETY.—Church in Fourth street, between Avenues B. and C. Services at 10 1-2 A. M., 3 P. M., and 7 in the evening. Conference every Wednesday, at 7 P. M. Pastor, Rev. Z. BAKER. Residence 172 Avenue A.

BROOKLYN SOCIETY.—Church corner of Fulton and Pineapple streets. Services at 10 1-2 A. M., and 7 in the evening. Conference in the Vestry, adjoining the Church on Pineapple street, Tuesday evening, at 7 o'clock. Pastor, Rev. T. B. THAYER. Residence No. 9 Willoughby street.

WILLIAMSBURGH SOCIETY.—Church, Second street, near South Fifth. (New Church building, Fourth street, corner of South Third.) Services at 10 1-2 A. M., and 7 1-2 P. M. Conference Thursday evening, at private houses. Pastor, Rev. H. LYON. Residence South Fourth street, near Fourth.

Letters and papers for Br. O. Whiston, should be directed "Nyack, Rockland County, New York."



## Br. I. D. Williamson's New Work.

We have at last received Br. Williamson's new work on the doctrine of endless punishment. It is published by Rev. J. A. Gurley, of Cincinnati, Ohio. The work is an 18mo. of 225 pages, printed on good paper, and neatly bound. It contains twelve sermons on the following subjects—Spirit of the Doctrine; the Doctrine Unreasonable; the Doctrine opposed to God; the Doctrine Unscriptural; Everlasting Punishment; Salvation and Damnation; Hell for the Wicked; The Blasphemy; The Second Death; The Rich Man and Lazarus; Worship of the Beast; Disciplinary Punishment.

As we have not had time to peruse the work, we will reserve any further notice till another week.

## New Publications.

**GRAHAM'S MAGAZINE.**—The 31st volume of this popular monthly has just been concluded. On the 1st. of January, 1848, a new volume will be commenced. Each number is enriched with two elegant plates. Terms, \$3.00 per annum.

**HARPER'S ILLUSTRATED CATALOGUE.**—Such is the title of a large octavo pamphlet of 160 pages, from the press of the Harpers. It contains a list of valuable standard works in the several departments of general literature.

**ANECDOTES FOR BOYS.**—This is an 18mo. of 168 pages, published by Gould, Kendall and Lincoln, 59 Washington-st., Boston. Judging from its table of contents, and a glance over its pages, it must be an interesting work.

**ANECDOTES FOR GIRLS.**—This is the same in its character and design as the work above noticed, and from the same house. We are pleased with the appearance of both, and if they are not tinctured with false doctrines they will be very valuable for our Sabbath Schools. We have read two or three of the anecdotes, which excite a little fear that the works cannot be commended to our Schools.

**THE PRESBYTERIAN'S ARMORY.**—This is a monthly Magazine published in Philadelphia, at \$1.00 per year. It is devoted to the principles of the reformation—at least so says the title page. It is thoroughly orthodox in its character.

## Business Items.

## New Subscribers.

We shall work off many more copies of this and several future numbers of our paper, especially of the Ambassador than are necessary to supply our present subscribers, that we may be able to supply new subscribers, who will, of course, want complete volumes. It will be a great accommodation to us, and save us considerable expense, if our agents and others will forward the names of subscribers as soon as may be convenient, and do, forthwith, what they can to increase our list. This is the proper time for those who wish well to our cause and the prosperity of this establishment, to put forth their best efforts in our behalf. We hope the terms of our paper, and the good that is to result from such a labor of love, will be sufficient inducement to interest each one to do what he can in so important a work.

Br. Whittemore—Send Trumpet to Wm. Richards, Deckertown, N. J., credit him \$2.00, and charge this office.

Br. Worker—send the money by mail.

## Old Subscribers.

We shall forward this numbers to all our former subscribers hoping they will, without exception, continue to take it. They will receive a much larger and handsomer sheet, without additional expense. We have added near one-third to the amount of reading, and use a much more expensive paper. To meet the heavy additional expense we have incurred, we must not only retain all our old, but obtain many new subscribers. We trust all our friends understand this matter fully, and will, under no circumstance, discontinue their papers, but forward the amount of their subscriptions immediately, and with it the names and cash of new subscribers; in amount, at least, of one for every man. By such a process we may be put into a condition of safety and satisfaction.

## Our City List.

It has long been a just cause of astonishment to those who have known the facts, that the City List of this paper has been so small. In this city and Brooklyn, with our five flourishing societies, we have not, strange as it may appear, but about five hundred subscribers, not one-third of what the number should be. We cannot account for such a fact. It must be the friends of our cause do not appreciate, as they should, the importance of a widely circulated paper of the character of ours. Yet no one who will reflect, for a moment, can doubt the immense influence such a journal is calculated to exert upon the public in the extension of correct principles, and in the improvement of human condition.

We would urge upon our patrons the inquiry whether something should not be done to extend the circulation of the Messenger and Ambassador. We are satisfied that much can be done, if each subscriber will make it in his way to see some liberally inclined person who does not take a paper of the kind, and call attention to the claims of ours. We know one man who gave a little thought and a few words to this subject, and obtained for us five new subscribers. Who will "go and do likewise?"

## Our Exchanges.

We have a large list of Exchange Papers, both religious and secular. With the former we shall be happy to continue to exchange as heretofore, that we may receive and give on mutual terms. With secular papers we will continue to exchange on condition they will give two or three insertions to our Prospectus, found in another column. Those who refuse to do so we shall feel at liberty to strike from our list.

## Time of Publication.

Our paper is dated Saturday, but is printed some days previous, in most cases early enough to reach our subscribers on or before the date of publication. It is hence necessary that all notices, in order to insure insertion, should be handed in as early as Monday.

## Companies.

It will be seen that our terms are made very liberal to companies who club together and take our paper. In such cases we expect the names and money to be forwarded at one time. Be careful to give plain directions where and to whom they are to be sent. Much time, trouble, and expense may be saved in this way.

**Definition.**—The height of patience may be considered to be a deaf man listening for the ticking of a sun-dial.



## Miscellaneous Department.

Original.

### OUR FAITH.

"A faith, which does not sweep away all doubt, is not worth having.—Extract from a sermon by a Methodist.

There is a faith which sweeps all doubt away,  
Which points to Heaven the blessed home of all;  
Which o'er earth's darkness sheds a beaming ray,  
And lights with glory the funeral pall.

There is a faith which triumphs over death,  
And robs the victory from the dreary grave;  
Which sheds a halo o'er life's latest breath,  
And gives us strength all pain and ill to brave.

There is a faith, which, to the simple soul,  
Speaks in love's tones, to turn it to the right;  
Which, o'er the spirit, throws its pure control,  
And nerves it for life's etern and ceaseless fight.

That faith is ours! so holy, so sincere,  
Encircling in its bounds the human race;  
Wiping from sorrow's eye the dewy tear,  
Decking with smiles the sad and downcast face.

That faith is ours! a treasure, rich and rare,  
A gem, amid the dross of this poor world;  
Be daily from our hearts the prayer,

That Love's broad banner ever be unfurl'd!

Millington, Conn.

LOUISA.

### The City of Mexico.

This famous capital now at the mercy of Gen. Scott, is thus described in Murray's Encyclopedia of Geography:

The site of Mexico comprises the valley of Mexico, a fine and splendid region, variegated by extensive lakes and surrounded by some of the loftiest volcanic peaks in the world. Its circumference is about 200 miles, and it forms the very centre of the great table land of Anahuac, elevated from 6,000 to 8,000 feet above the level of the sea. In the centre of this valley stands the city of Mexico; the ancient Mexico, or Tenochtitlan, having been built in the middle of the lake, and connected with the continent by extensive causeways or dykes. To New Mexico is three miles from the lake of Tezeuco, and nearly six from that of Chalco; yet Humboldt considers it certain, from the remains of the ancient *seccalla*, or temples, that it occupies the identical position of the former city, and that a great part of the waters of the valley have been dried up. Mexico was long considered the largest city of America; but it is now surpassed by New York, perhaps by Rio Janeiro. Some estimates have raised its population to 200,000, but it may, on good grounds, be fixed at 130,000, to 140,000. It is beyond dispute the most splendid. "Mexico is undoubtedly one of the finest cities built by the Europeans in either Hemisphere; with the exception of St. Petersburg, Berlin, and Philadelphia, and some quarters of Westminster, there does not exist a city of the same extent which can be compared to the capital of New Spain, for the uniform level of the ground on which it stands, for the regularity and breadth of the streets, and the extent of the squares and public places. The architecture is generally of very pure style, and there are edifices of a very beautiful structure.

The palace of the late viceroys, the cathedral, built in what is termed the Gothic style, several of the convents, and some private palaces, reared upon plans furnished by the pupils of the Academy of the Fine Arts, are of great extent and magnificence; yet upon the whole, it is rather the arrangement, regularity, and general effect of the city which renders it so striking. Nothing, in particular, can be more enchanting than the view of the city and valley from the surrounding heights. The eye sweeps over a vast extent of cultivated fields, to the very base of the colossal mountains, covered with perpetual snow. The city appears as if washed by the waters of the lake of Tezeuco, which, surrounded by villages and hamlets, resembles the most beautiful of the Swiss lakes, and the rich cultivation of the vicinity forms a striking contrast with the naked

mountains. Among these rise the famous volcano Popocatepetl and the mountain of Iztrecihuatl, of which the first, and enormous cone, burns occasionally, throwing up smoke and ashes in the midst of eternal snows. The police of the cities is excellent; most of the streets are handsomely paved, lighted and cleansed. The annual consumption in Mexico has been computed at 16,000 beehives; 279,000 sheep; 20,000 hogs; 1,600,000 fowls—including ducks and turkeys; 205,000 pigeons and partridges. The markets are remarkably well supplied with animal and vegetable productions, brought by crowds of canoes along the lake of Chalca, and the canal leading into it. These canoes are often guided by females, who at the same time are weaving cotton in their simple portable looms, or plucking fowls, and throwing their feathers into the water. Most of the flowers and roots have been raised in *chinampas*, or floating gardens, an invention peculiar to the new world. They consist of rafts formed of reeds, roods, and bushes, and covered with black saline mould, which being irrigated by the water of the lake becomes fertile. It is a great disadvantage to Mexico, however, that it stands nearly on a level with the surrounding lake; which in seasons of heavy rain, overwhelms it with destructive inundations. The construction of a *desague*, or canal, to carry off the waters of the lake of Zumpango, and of the principal river by which it is fed, has, since 1620, prevented any very desolating flood. The *desague*, though not conducted with skill and judgment, cost 5,000,000, and is one of the most stupendous hydraulic works ever executed. Were it filled with water, the largest vessel of war might pass by it through the range of mountains which bound the plains of Mexico. The alarms, however, have been frequent, and cannot well cease while the level of that lake is twenty feet above that of the great square of Mexico.

### Connecticut Genius.

In Connecticut alone, of all America, do they know how to make brass kettles. Two towns have become rich by the manufacture of wooden clocks, which are generally sold at a great profit. Visiting Hartford county you will find a gang of hands digging copper ore. The next village is supported by making axes. Reaching the neighborhood of the Talcott mountains, you find a village of 1500 inhabitants, sustained by weaving carpets; and a still larger one 15 miles further N. E. in the same employment. These villages are inhabited by Scotchmen, and have three Presbyterian churches. Further on a Shaker community raise garden seeds and make brooms. Hazard's powder mills come next. Then a growing village where are made paper, various kinds of cloth, iron wire, card teeth and cards. Passing Hartford, you find a town of 3000 inhabitants, manufacturing all sorts of brass ware. In Tolland county you will find numerous cotton and woolen mills, turning out the diversified fabrics made from these materials—besides four or five silk factories, where Italian sewing silk and twist are manufactured. In Windham county are cotton manufacturing factories—there being not less than twelve in the valley of a single stream within a space of 20 miles. In New London county India rubber is manufactured in various forms. In Norwich, cotton and woolen mills abound; one paper mill turns out \$260,000 worth of paper a year. Stonington and New London have grown rich by the whale fishery. Lyme and Saybrook furnish sea captains for the Liverpool packets. Meriden manufactures ivory ware; nearly 30 men are employed in working patent inkstands. Next you find a shop turning out axe helves—then a screw factory. On the banks of the river you come to a quarry of gneiss, which splits with the facility of chestnut timber, whence great quantities have been transported to other parts of the Union and also to the West Indies. A quarry of red sand stone employs 300 Irishmen. A whole town near by has been made rich by the manufacture of bells of all kinds, sleigh, horse, clock and cow bells included.—*Scientific American*.

### Channing on Books.

In the best books great men talk to us, with us, and give us their most precious thoughts. Books are the voices of the distant and the dead. Books are the true levelers. They give to all who will faithfully use them, the society and the presence of the best and greatest of our race. No matter how poor I am; no matter though the prosperous of my own time will not enter my obscure dwelling. If learned men and poets will enter and take their abode under my roof; if Milton will cross my threshold to sing to me of Paradise; and Shakespeare open to me the worlds of imagination, and the workings of the human heart; and Franklin enrich me with his practical wisdom—I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from what is called the best society in the place where I live.



### Revolutionary Officers.

The Cincinnati Advertiser gives the following record as to the closing scenes of life and resting places of some of that gallant band of officers who figured in our revolutionary struggle:

Gen. Mercer is usually said to have been killed at the battle of Princeton, but really died of an epileptic fit in that neighborhood, a week after that affair. The popular notion is derived from the fact that he received a blow on the head from the ball of a British soldier, in full retreat with his comrades. He was knocked down and stunned for some time, as the consequence. Mercer was buried in Christ Church, Phil.

Putnam was disabled from active service in the very middle of the strife, 1779, by a paralytic stroke, but survived till 1790, being 72 years of age at his death. He was buried at Brooklyn, Conn.

Wayne died at Erie, Pa., where he was buried. At a later date the body was transported to Chester County, Pa. Although nearly a quarter of a century had elapsed, the lineaments of the deceased hero were distinctly visible, and the features recognized by persons present; of course the corps crumbled to dust on exposure to the atmosphere.

Schuyler, who deserves all the credit of the capture of Burgoyne, of which he was deprived by Gen. Gates assuming the command, just as all the arrangements for the battle had been made at Saratoga, died at New York, 1794.

Steuben, the Chevalier Bayard of our Revolution, *sans peur et sans reproche*, after vainly endeavoring to obtain the fulfillment by Congress of their engagements to him, returned to Utica, New York; the Legislature of which State voted him a township (six miles square) of land in that neighborhood. Here in a humble log house he died, and was buried adjacent, in 1797.

St. Clair's last resting place is at Greensburg, Westmoreland County, Pa. A neat marble pyramid being erected over his remains by his Masonic brethren.

Mifflin, the idol of Pennsylvania, died in Lancaster, Pa., and was buried there.

Mazwell, who commenced the battle of Brandywine, by opposing Knyphausen's troops, in their attempts to cross Chadd's Ford, died at Flemington, N. J.

Montgomery and McDougal are buried in New York.

Alexander—Lord Sterling, at Albany.

Parsons, at Marietta, Ohio.

Morgan the Hero of the Cowpens, at Winchester, Va.

Sullivan, at Exeter, N. H.

Scott in Kentucky.

Knox, at Thomaston, Maine.

Henry Lee, in Virginia.

Charles Lee lies at the foot of Gen. Mercer's tomb, in Christ Church, Philadelphia.

### Expense of Religious Newspapers.

The Vermont Chronicle says, that those who think of stopping a religious newspaper, on account of the expense attending it, should reflect on the destitution which they will hereby bring upon their families. Our children ought to understand the history of the present age. We send them to study geography; and this is well, because they have to live in the world, whose continents, rivers, mountains, islands they study. We send them to study the history of the past, because they ought thus to be enabled to judge of the present. But after we have given them this geographical and historical knowledge, shall we exclude them from a knowledge of their own times? Shall we withhold the very ability to make an appropriate use of the knowledge they have obtained? Do you say they will get this knowledge from secular newspapers? Is it better to have them obtain a knowledge of the world, disconnected with the doctrines, the prospects and affairs of the kingdom of Christ, than in connection with them? Is not a well conducted religious newspaper, bringing sanctified literature, intelligence, and religious instruction into the bosom of the family, one of the best means of education?

### Melancholy Suicide of a Clergyman.

The Dublin Evening Post says, the Rev. Alexander Hoops, rector of Glankeen, county of Tipperary, died on Sunday, the 15th of August, under the most distressing circumstances. But two hours after he returned from officiating in his church, laboring under strong mental derangement, he put an end to his life with a loaded pistol by his own hand. For some time his family observed that he was suffering under unusual depression of

spirits, owing to the harrowing scenes of distress among the starving poor around him, in behalf of whom his warmest sympathies were called forth. Previous to the carrying out of the Government measures of relief, he was daily to be seen distributing with his own hands, meal produced by private subscription, to the famishing multitudes around him. In ministering to their wants the interests of his own family were almost disregarded. Subsequently the Reverend gentleman filled the office of Chairman of the Relief Committee. Advanced as he was in years, and possessing an over-sensitive mind, its onerous duties proved too much for him. He was sinking under their weight until, by the advice of his friends, he resigned his office. But his mind was not thereby relieved from the intense pressure of anxiety. The gloom became settled, and his name may now be added to the long list of generous men who have fallen victims to their devotedness in the cause of our famishing poor, and who, in showing mercy to others, have had no mercy on themselves.

### Bible Reading of Public Characters.

Lord Kenyon, who understood law better than the gospel, closed one of his charges to the jury as follows: "Finally, gentlemen, I would call your attention to the example of the Roman Emperor, Julian, who was so distinguished for the practice of every Christian virtue, that he was called Julian the *Apostle*."

But we need not leave our own country for similar examples among legislators. We find Mr. Hodge, a member of Congress from Illinois, in the course of debate, quoting the following lines, as coming from the Bible:

"Whilst yet the lamp holds out to burn, the vilest sinner may return."

And Col. Benton, in the Senate, spoke of our Saviour having cast *seven devils* out of a certain man, and of the devils taking possession of the swine who ran violently into the sea and perished, &c. Two members of the State Legislature at the close the session, addressed a circular to the other constituents: "We hope the course we have pursued and the vote we have given, will meet your approbation. We hope you will say to us as Nathan said to David, well done thou good and faithful servant."

"Mr. Speaker," said a member of a legislative body, earnestly opposing a measure before the House, "I would no more vote for that, than I would fall down and worship the golden calf that Abraham made." "Mr. Speaker," said another member, "It was not Abraham that made the golden calf, it was Nebuchadnezzar." An editor of one of our newspapers, when giving an obituary notice of a wealthy man, remarked—"we may say of him as the holy scriptures have so beautifully expressed it—an honest man is the noblest work of God." One of our city editors, himself a clergyman, too, refers to Daniel as having prosecuted the saints before a Christian."

The last case I shall give, is taken from Waddy Thompson's *Recollections of Mexico*, in which, speaking of the Hospital of St. Lazarus, he says: "The inmates would have rivalled, in sores and rags, the brother of *Mary and Martha*."

How many of these men read their Bibles?

### Two Paragraphs to Ladies.

Where did William Cobbett first see his industrious and estimable wife? At the wash tub. Don't stare, soft-handed, delicate, water-hating young woman. As true as we live, Cobbett fell in love with his wife while she was dressed in homespun, with her gown pinned up before, and she was rubbing clothes at the wash-tub. A pretty place to make love, think you. But Cobbett was a man of rare talent, notwithstanding his peculiarities. What he wanted in a wife, was prudence, industry, and good sense; not show, laziness and affectation. We'll be bound to say, his good lady never read a fashionable novel, attended a dancing school or ball room, or learned to thump on a piano.

Our good friend Miss —, (no matter who,) as you read these lines, take our advice, and cease to make a fashionable fool of yourself. If you have a lover, don't be ashamed to talk to him at the wash-tub, or while scrubbing the floor, or turning the spinning-wheel. Keep right on, and talk too. Don't fix yourself an hour or two before he calls to see you, place the chairs and put things in order in your front room, and then sit down and sigh for his appearing, with a fan in one hand and a yellow novel in the other, jumping up occasionally to peep out of the window to see if he is coming. We pray you, don't be so foolish. Act yourself. You may rely upon it, you will get a better husband than you would were you to follow the advice of the delectable tale-writer.



## Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

### A SONG.

BY MISS A. A. MORTON.

Come hasten away,  
Young friends, to-day,  
With your hearts all light and free;  
With shout and with song,  
As you bound along,  
As merry, as merry can be.  
The breezes are out  
In their airy rout,  
And the leaves before them hie;  
'Tis a giddy race,  
Yet join in the chase,  
As o'er hill and dale they fly.

But lightly you'll tread  
Where the violet's head,  
Peeps up from the withered grass;  
And then pause to view  
The fringed gentian blue,  
As it bows to let you pass.

Perhaps it will tell,  
How a fairy fell,  
From a moonbeam softly bright;  
How she went to rest  
On its dewy breast,  
And slept till the morning light.

How, opening her eyes,  
All blue as the skies,  
She upon the gentian gazed;  
And looping her curls  
With the dewy pearls,  
Her soft snowy pinions raised.

How, before she went  
To her home, she lent  
From her eyes so bright and blue,  
A blessing, that fell  
With a magic spell  
And gave it a deeper hue.

But you must not wait  
For it to relate,  
What friends the fairies can be;  
For you must away  
To the woods to-day,  
With your hearts all light and free.  
Then hurrah for the breeze

As it strips the trees  
Of their foliage, brown and sear.  
For you know their sbeens  
Must be clothed in green,  
In the Spring of the coming year.

Now young friends away  
In frolicsome play,  
Through forest and woodland lea;  
Yet come, e'er 'tis night,  
In innocence bright,  
And tell o'er your gambols to me.

Selected.

### The Angel of the Leaves.

BY MISS H. F. GOULD.

"Alas! alas!" said the sorrowing tree, "my beautiful robe is gone! It has been torn from me. Its faded pieces whirl upon the wind; they rustle beneath the squirrels' foot, as he searches for his nut. They float upon the passing stream and on the quivering lake. Who is me! for my fair green verdure is gone. It was the gift of the angel of the leaves! I have lost it, and my glory has vanished, my beauty has disappeared, my summer hours have passed away. My bright and comely garment, alas! it is rent in a thousand parts. Who will weave me such another? Piece by piece it has been torn from me. Scarcely did I sigh, for the loss of one, ere another wandered off on air. The sound of music cheers me no more. The birds that sang in my bosom were dismayed at my desolation. They have flown away with their songs."

"I stood in my pride. The sun heightened my robe with smiles. The zephyrs breathed softly through its glassy folds; the clouds strewed pearls on them. My shadow was wide upon the earth. My arms spread far upon the gentle air; my head was lifted high; my forehead was fair to the heavens. But now, how changed? Sadness is upon me; my head is shorn, my arms are stripped; I cannot throw a shadow on the ground. Beauty has departed, gladness has gone out of my bosom, the blood has retired from my heart, it has sunk into the earth, I am thirsty, I am cold. My naked limbs shiver in the chilly air. The keen blast blows pitiless among them. The winter is coming; I am destitute, sorrow is my portion, mourning must wear me away. How shall I account to the angel who clothed me, for the loss of this beautiful gift?"

The angel had been listening. In soothing accents he answered the lamentation.

"My beloved tree," he said, "be comforted! I am by thee still, though every leaf has forsaken thee. The voice of gladness is hushed among thy boughs, but let my whisper console thee. Thy sorrow is but for a season. Trust in me; keep my promise in thy heart. Be patient and full of hope. Let the words I leave with thee, abide and cheer thee through the coming winter. Then I will return and clothe thee anew."

"The storm will drive over thee, the snow will sift through thy naked limbs. But these will be light and passing afflictions. The ice will weigh heavily on thy helpless arms; but it will soon dissolve in tears. It shall pass into the ground, and be drunken by thy roots. Then it will creep up in secret beneath thy bark. It shall spread into the branches it has opened, and help me adorn them. For I shall be here to use it."

"Thy blood has now only retired for safety. The frost would chill and destroy it. It has gone into the mother's bosom for her to keep it warm. Earth will not rob her offspring. She is a careful parent. She knows the wants of all her children, and forgets not to provide for the least of them."

"The sap that has for a while gone down, will make the roots strike deeper and spread wider. It will then return to nourish thy heart. It will be renewed and strengthened. Then, if thou shalt have remembered, and trusted in my promise, I will fulfil it. Buds shall shoot forth on every side of thy boughs. I will unfold for thee another robe. I will paint it, and fit it in every part. It shall be a comely raiment. Thou shalt forget thy present sorrows. Sadness shall be swallowed up in joy. Now, my beloved tree, fare thee well for a season!"

The angel was gone. The muttering winter drew near. The wild blast whistled for the storm. The storm came and howled around the tree. But the word of the angel was hidden in her heart, it soothed her amid the threatenings of the tempest. The ice-cakes settled upon her limbs; they loaded and weighed them down. "My slender branches," said she, "let not this burden overcome you. Break not beneath this heavy affliction, break not, but bend, till you can spring back to your places. Let not a twig of you be lost! Hope must prop you up for awhile, and the angel will reward your patience. You will move upon softer air. Grace shall be again in your motion; and beauty hanging around you!"

The scowling face of winter began to lose its features. The restless clouds fretted themselves to storms; they scattered upon the sky and were brushed away. The sun threw down a bundle of golden arrows. They fell upon the tree; the ice-cages glittered as they came. Every one was shattered by a shaft, and unlocked itself upon the limbs. They were melted and gone.

The reign of spring had come. Her blessed ministers were abroad on the earth; they hovered in the air; they blended their beautiful tints, and cast a new created glory on the face of the heavens.



The tree was rewarded for her trust. The angel was true to the object of his love. He returned; he bestowed upon her another robe. It was bright, glossy and unsullied. The dust of Summer had never settled upon it; the scorching heat had not faded it; the moth had not profaned it. The tree stood again in loveliness; she was dressed in more than her former beauty. She was very fair, joy smiled around her on every side. The birds flew back to her bosom. They sang on every branch a hymn to the Angel of the Leaves.

## Missionary Department.

### MISSIONARY MEETING.

The Missionary Society of the Chenango Association of Universalists held its last Annual session in Binghamton, Broome county, on the 2d of September last. We publish the Minutes at the request of the Society; though we incline to the opinion that there is a small mistake in the claim of seniority put forth in the circular. This honor we apprehend rightfully belongs to the New York Universalist Missionary Society in this city, which though more recently re-organized, is now of some twelve or fifteen years standing, and is, according to present indications, about as permanent and successful as any that we know of. Can our brethren show an older date? But to the Minutes:

Appointed Brs. Goodrich, Delong and Shattuck, a committee to nominate the officers of this Society for the ensuing year, who reported the following, all of whom were unanimously elected.

Hon. Calvin Cole, Oxford, Chenango county, President; Rev. A. O. Warren, Smithville Flats, Vice President; Rev. T. Goodrich, Oxford, Secretary; John Shattuck, Oxford, Treasurer.

Appointed the President, Vice President, Secretary and Treasurer, a central committee to ascertain what competent laborers can be engaged to supply the Missionary Stations, and on what terms; and to call a meeting of the Board for final action, and a Missionary Conference at such time and place as they may deem expedient; and in all other necessary respects to devise the best means of advancing the cause. Br. Goodrich to deliver an address at said Conference upon the Missionary Enterprise.

Adjourned to assemble at such time as shall be announced at the meeting of the Council.

Convened according to adjournment.

Resolved, That the Treasurer pay upon the order of the Secretary, all the contingent expenses of the Society that have previously been or that during the year may be incurred.

Resolved, That the Secretary may procure the printing of 100 copies of the officers of this Society.

Resolved, That the Central Committee may appoint individuals to deliver addresses whenever and wherever they believe them required; and may publish, in such medium as they prefer, whatever they consider calculated to promote the interests of our common cause.

Selected Br. Goodrich to prepare the minutes of this session for publication in all the Universalist papers in this State, and the Gospel Missionary in Pennsylvania, accompanied with such remarks as he thinks required.

Adjourned to meet in South Bainbridge, Chenango county, on the first Wednesday and following Thursday in Sept. 1848.

CALVIN COLE, President.

J. T. GOODRICH, Secretary.

REMARKS.—The meeting was respectfully attended, its proceedings were entirely unanimous, and all appeared to feel deeply interested in the success of the Enterprise it was designed to promote. Every one seemed fully sensible that the present is a time when the Missionary spirit is more than ever needed—a period highly favorable to the dissemination of the sentiment of impartial grace and universal blessedness and love—and sincerely regretted that no suitable itinerant could then be engaged. I have delayed forwarding the above minutes for publication for two months, every week hoping that by my public efforts or personal or written importunities, some able and acceptable brother would consent to be a candidate, and that with them I could furnish a call for the Missionary Conference and the meeting of the Board. But I have delayed in vain. In the progress of our denomination have our preachers lost or outgrown that love of missionating for which they were formerly so celebrated?

The Trustees, ministering brethren and laymen generally anticipate the eminent success of any prudent, zealous, and well qualified clergyman, who will embark at a convenient place within our bounds, and embark in the undertaking. They imperatively demand and can conceive of nothing that can cause him to fail. Such an one must and will be sustained. Shall the efforts of this model Society of our order, the oldest in the State and of permanence in the world, for whose triumphant executions thousands are looking with anxious solicitude, after setting a noble example for the friends of our cause throughout the globe, cease for the want of a proper laborer? It must not be. Some efficient and devoted brother must willingly resume this glorious work; and hundreds will aid it on, until myriads of sorrowing hearts rejoice with unspeakable joy; and the light of salvation will irradiate every benighted town, and "the waste and desert places of our common Zion" blossom as the rose.

J. T. G.

Oxford, November 4, 1847.

## Agricultural Department.

### Hints to Farmers.

**Indian Corn.**—It is an error to plant seed from States further South. In a cold season only the seed of a colder climate will ripen well.

Often breaking up the surface keeps a soil in health; for when it lies in a hard bound state, enriching showers run off and the salubrious air cannot enter.

Weeds exhaust the strength of the ground and if suffered to grow may be called garden sins.

The hand and the hoe are instruments for eradicating weeds; yet if there is room between the rows for a spade it is well to use it.

Never keep your cattle short; few farmers can afford it. If you starve them they will starve you.

It will not do to hoe a grass field for a little crop, or to mow twenty acres for five loads of hay. Enrich the land and it will pay for it. Better farm twenty acres well than forty acres by halves.

Drive your business before you and it will go easily.

In dry pastures dig for water on the brow of a hill; springs are more frequently near the surface on a height than in the vale.

Rain is cash to a farmer.

The foot of the owner is the best manure for land.

Cut bushes that you wish to destroy in the summer and with a sharp instrument; they will bleed more freely and die.

Sow clover deep, it secures it against the drought.

Never plow in bad weather, nor when the ground is very wet.

It is better to cut grain just before it is fully dead ripe. When the straw, immediately below the grain, that on twisting it no juice is expressed, it should be cut then, for there is no further circulation of juices to the ear. Every hour that it stands uncut, after this stage, is attended with loss.

Accounts should be kept, detailing the expenses and produce of each field.

When an implement is no longer wanted for the season, lay it carefully aside, but let it first be well cleaned.

Obtain good seed, prepare your ground well, sow early, and pay very little attention to the moon.

Cultivate your own heart aright, remembering that "whatsoever a man soweth that will he also reap."

Do not begin farming by building an expensive house, nor erecting a spacious barn, till you have something to store in it. Avoid a low and damp site for a dwelling house. Build sufficiently distant from your barn and stock yard, to avoid accident by fire, and the effluvia of the barn yard.

Keep an account of your expenses and earnings. Note all remarkable occurrences on your farm, recording even your errors will be a benefit.

Good fences make good neighbors.—Cultivator.

### Farmers and Farming.

No doubt, as a class, farmers are the happiest people in existence, and if they are not the most respectable, the fault lies with themselves, in neglecting to cultivate their minds and to acquire tastes for the unexpensive refinements of life. In no respect do they discover this want of cultivation and taste more glaringly than in the exterior arrangement of their residences. Pass along through the country, if you would assure yourself of this fact.



Yonder stands a tenement on a beautiful hillside, with a grove of oaks in the rear, and a brook down the right, and everything naturally favorable to make the place a paradise, but the house itself is so large that it costs a mint of money to keep it in repair and painted, in consequence of which it is suffered to go dilapidated, and as if in contempt of every sign of taste, the coward is directly in front, merely divided from the building by the street; the grove shows a straggling lot of unseemly stumps, where trees have been cut down without any discrimination, and the banks of the brook are trampled and defaced by the cattle, while a flock of geese, half a score of hens, a pig, perhaps, if nothing more, are making love to the sunny side of the dwelling or intruding into the interior.

Travel on a little further, and you come to a square box of a house set in an open, arid field, a rough fence around, a wood pile in front, and two or three beautiful elms six or eight rods beyond. It is nicely painted, evidencing that the owner does not lack the means of beautifying, but he was fearful that if he built his dwelling under the elms, the moisture which they would attract, would rot his roof; forgetting that the parching sun is much more destructive in this respect than the moisture.

These are true pictures—we have them in our mind's eye, and they are but samples of farmer's dwellings all over the country.

How much better would buildings, arranged with some regard to architectural taste, and the natural beauties of the localities, appear—a Gothic window, occasionally, a latticed portico overrun with vines, a pediment gable, with a tree set out here and there, and thicker shrubbery encouraged along the brook, or by the stream—all which could be done with little trouble and no additional expense. *Saturday Courier.*

#### Preservation of Apples.

A correspondent of the *Maine Cultivator*, gives the following account of the most extraordinary preservation of apples we recollect to have ever seen. He says:

I send you an apple which I bought in the fall of 1843, of my neighbor, Thomas Miers. Among others, it was put into my cellar, in open casks: and about the first of January, 1844, I overhauled them and put three barrels away, packed in plaster of paris—first a layer of plaster, then a layer of apples—and so alternately till the barrels were filled. They were then headed up and stood till the early part of last summer, when I overhauled and assorted them, and put them in a box in layers of dry oak sawdust. The box had a lock and a key, and has been kept locked up, only when we got apples out to use. We continued using out of the box till some time after early apples were ripe, and I supposed they were all used out, but on town meeting day, the 11th of March, 1845, (it being stormy,) I told my man to assort my apples, and fill that box again with sawdust and apples. Upon unlocking the box and taking the sawdust out, to our surprise, there were three apples in the box and all of them perfectly sound. The apple I send you having been kept in a warm room, has commenced as you perceive, to rot. The above is submitted respectfully, for the benefit of all lovers of good apples.

#### RELIGIOUS NOTICES.

**SUNDAY EVENING LECTURES AT THE ORCHARD-STREET CHURCH.**—Br. O. A. Skinner will commence on Sunday evening next, a series of Doctrinal Sermons, in the Orchard street Church. The series will be upon the Character, Doctrines, and Ministry of St. Paul.

The first Sermon will be upon the Character of Paul as a PHARISEE. The second will be upon his CONVERSION, in which the popular doctrine of conversion will be examined and refuted. Service to commence at 7 o'clock. The public are invited to attend.

A course of Lectures will be given in the Bleeker-street Church, in explanation of the Parables of the New Testament. Due notice will be given next week.

Br. G. H. Deere will supply the desk at the Apollo Saloon next Sabbath morning and evening.

Br. T. Elliott will preach in Danbury, Conn. the second Sunday in Dec.

Rev. Mr. Ferris' Lecture on the *Trinity*, which was to have been delivered on the evening of the 14th, but was de-

ferred on account of severe illness, will be delivered next Sabbath evening (to-morrow) in Friendship Hall, 149, West 16th-st.

Br. Whiston will preach on Sunday morning, 28th, in Hasbrouck, in the afternoon at Woodbourn, and in the evening at Fallsburgh; Monday evening, 29th, in Neversink; Tuesday evening, 30th, in Dutcher's; Thursday evening, December 2d., in Monticello; Friday evening, 3d Dec., in Bloomingburgh; the second Sunday in Dec., afternoon and evening, in Sing Sing.

There will be preaching in Nyack every other Sabbath during the winter, commencing with next Sabbath.

Br. Bulkeley will preach in Blaauveltville the fourth Sunday in November, morning and afternoon, and at Piermont in the evening.

There will be preaching in Patterson next Sunday.

#### MARRIED.

In this city, Oct. 21, by Rev. O. A. Skinner, Mr. CHARLES M. GILLET and Miss MARIA ACKERMAN.

Also, by the same, Nov. 17, Mr. JAMES W. NEWKIRK and Miss MARGARET HUGHES.

Also, Nov. 21, Mr. ISRAEL WHEELER and Miss MARY AN THOMAS. Same day, Mr. HENRY AMERIDGE and Miss CELIA C. STARKWEATHER, both of Boston, Mass.

On the 11th ult., in the Universalist Church, Newark, b Rev. James Gallagher, Mr. FRANCIS MACKIN and Miss SARAH E. SEAMAN, all of Newark, N. J.

#### DIED.

At Southold, L. I., on Sunday, the 14th instant, Mr. SARAH ANN HOMAN, wife of Zebulon Homan, Esq., formerly of this city. Her remains were taken to Fishkill for interment.

At Galveston, Texas, Oct. 31, of yellow fever, Miss CHERR LOUISA SHATTUCK, aged 17 years, oldest daughter of V. I. (deceased) and Mrs. C. A. Shattuck, of Galveston, and formerly of Charlestown, Mass.

#### PROSPECTUS

OF THE SEVENTEENTH VOLUME OF THE  
NEW YORK

#### CHRISTIAN MESSENGER.

EDITED BY

WM. S. BALCH, OTIS A. SKINNER, AND S. C. BULKELEY.

A new volume of this paper was commenced on the 2d Saturday November inst. The paper is greatly improved, and enlarged nearly one-third above its former size, and is neatly printed on good paper, strong and white.

It is devoted to the defence and illustration of Universalism; to Morality, Literature, Science and Agriculture; to questions of Reform in Progress, and general Intelligence. It contains Sermons, Essays, Scripture Expositions, Reviews of Books, interesting moral Stories, Juvenile pieces, Denominational and general News.

Besides the productions of the Editors, it will contain articles from our best writers. Regular Correspondents, have been engaged in different parts of the country, to furnish us the earliest information touching the interests of our cause, which may come to their knowledge.

We respectfully ask the aid and co-operation of all our patrons, and all who wish well to our success, promising, on our part to do every thing in our power to render the Messenger an acceptable and useful paper.

**TERMS.**—The Messenger is published every Saturday, at Two Dollars a year, payable in advance; to which fifty cents will be added not paid within six months from the time of subscribing.

Persons sending us ten dollars, shall receive six copies, or two dollars, thirteen copies.

The Ambassador is published every Saturday at Two Dollars a Fifty Cents a year, in advance, for single Copies. Six Copies for Ten Dollars, and Ten Copies for Twenty Dollars.